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resumed; to the cinnamon, the king added an annual allowance of rubies and elephants for defending his coasts. The rest was not easy but inevitable. The Portuguese became unpopular (propagation of their religion helped at first to make them so), were attacked, used firearms effectively, got the upper hand, and "friendly relations were reestablished". By taking sides in native quarrels, the Portuguese became holders of the balance of power between native rivals, and Francis Xavier arrived in 1542 to complete their influence. Whole villages were baptized daily and, as converts were made exempt from tribute, the true faith waxed mightily. No scruple of honor interfered with the breaking of promises made to native authorities; avarice and lust turned Portuguese gentlemen into procurers and callous spectators of suffering. So the sad story goes on, till at last the Hollanders ousted the Portuguese in 1658.

Customs and usages are picturesquely if adventitiously described in this admirable little history and many facts not generally known are noted: for example, that though the Buddhists ignore caste, only the highest-caste men could become priests, and that serpents and cattle are divided into castes. The "caste of a cobra" exceeds even Brahmanical ideas.

E. WASHBURN HOPKINS.

*La Réforme en Italie.* Par E. RODOCANACHI. Deuxième Partie.  
(Paris: Picard. 1921. 10 fr.)

IN Count Rodocanachi's second volume, one looks naturally to see how he has fulfilled the promise of the first (which was "to set forth the various reasons which brought about the disappearance of Protestantism in Italy"), and how, having steered away from a biographical method, he is going to avoid the geographical in a country where the movement can hardly be made to seem homogeneous. He is still avoiding familiar phrases which indicate a confessional bent, for he has not called this second part the "Counter-Reform", though that would be the obvious title, treating as it does the condemnation at the Council of Trent of the doctrine of justification by faith, and the repression of the revolt in the Church based on that doctrine, together with the actuation of a programme of reform in discipline, which, according to the preface of the author in the first part, accomplished the real purpose of the reformers in Italy. Unluckily the author has not distinguished between what may be called the indigenous reform, which was indeed rather on discipline than on dogmas, and the influence of the Lutheran and Calvinistic movements, which, especially in the north, gave the reform in Italy a different character, one more particularly doctrinal; and the first part, devoted to the doctrinal reform, seems to give the lie to the thesis laid down in the preface.

In this second part, the attempt is made to follow a strictly chrono-

logical order, and to set forth, under the reigns of the appropriate popes, the promised causes of the disappearance of Protestantism in Italy. It is then upon the Council of Trent, the Jesuits, the Inquisition, and the Index, the constructive and the destructive agencies of the Counter-Reform, that we shall expect attention to be directed. And on all these subjects, the welcome résumé of the most recent works would be beyond criticism were not the chronological method either abandoned as soon as adopted, or else maintained with confusing results.

There is no attempt to relate the history of the Reform to the political currents of the time, nor to give coherence to the confusion of details. One regrets that the book could not have been in the form of a dictionary, something which would have made available the immense amount of material actually embodied in it. There is but one attempt at generalization in this second part, the reflective pages 316-320 on the "*déclin du mouvement protestant*".

Only the Reformation in Venice and that in Piedmont, the two parts of Italy which held out against Spain and the pope (except when politics were too strong for them), have been treated more at length, and outside of the chronological frame. Here the Reformation had a very different character. "*Il y a une grande analogie entre l'attitude du gouvernement vénitien et celle du gouvernement sarde [sic].*" And in fact Jalla, the historian of the Waldensians, pointed out that in Piedmont the inquisitors must be assisted by a lay judge—who was not until 1580 replaced by a representative of the bishop. And even after the French occupation in 1536, although the theory was more rigorous towards the Protestants, the practice was indulgent until the accession of Henry II. It is well known that at Venice was maintained the institution of the *Tre Savi dell' Eresia* (p. 503), three laymen appointed by the state to be present at all heresy trials.

The pages on the Jesuits and the Index are, with the account of the history and machinery of the Holy Office, a compendium of much value on themes which Protestants slur or fail to treat with equanimity. The author has used not merely Tacchi-Venturi and Buschbell, the latest historians of the subjects, but the Vatican archives. His narrative is quite impartial, indeed colorless. Nowhere is he betrayed into any show of feeling, except when, speaking of the persecution of the Waldensians in the kingdom of Naples, he reminds us, by way of extenuation of an extermination unexampled elsewhere in Italy, that the carnage took place "*en un pays soumis à la domination espagnole et qu'on opérât ainsi dans le royaume de Philippe II.*" (p. 255).

Any history of the Reform must fall into two divisions, the Protestant and the Catholic Reform, and any history of the Catholic Reform must distinguish between the middle men and women like Contarini and Pole and Giulia Gonzaga and Vittoria Colonna, and the uncompromising

advocates of repression like Carafa (Paul IV.), Ghisleri (Pius V.), and Della Casa, authors of the Inquisition and the Index. The former, and not the latter, were those who steadied the Church of Rome and met the criticisms on discipline, if not on dogma, at the Council of Trent, ably assisted by the exponents of Christian piety as it had been known in an age long past, Theatines, Barnabites, Capucins, Jesuits. Protestant historians of the Reform have emphasized the agents of repression (in which they have included the Jesuits) and Catholic historians the moderate men and the Council of Trent, which crowned the work of these, however short it came of the ideas of Contarini and of Morone himself, leading figure there. Rodocanachi does not even let the word "Catholic Reform", or "Counter-Reform", pass his lips (or pen), though evidently, thinking of the Reform which was based on the controversy over Justification (so far as it was based on dogma at all), he has the conception of a Counter-Reform, of the Council of Trent as crowning the work of Contarini rather than of St. Francis. As his first part began with the reform in the spirit of Luther, so his second part with the response by Leo X. and his first successors, thus succeeding Philippson as the first part succeeded McCrie. The coherence that would have been given the first part by showing the relation of the reform programme in Italy to Valdes, who is acknowledged to be the one whose thought was of greatest influence, is aimed at in the second part by the chronological method already referred to. The success is as little in the one case as in the other.

Some typographical errors must be due to the calligraphy of the author: thus "Gamfi" for Garufi (p. 173, n. 1); "Gugliolono Grattaroli" for Guglielmo Grataroli (p. 514); "Nous" for Nores (p. 123, n. 1). The bibliography at the end of the volume attests a wide acquaintance with the printed literature of the subject—there is no reference to archive material; and that acquaintance appears almost exhaustive when it is seen that a host of monographs and articles cited in the text are not listed in the bibliography.

F. C. CHURCH.

*The History of English Parliamentary Privilege.* By CARL WITKE, Ph.D., Assistant Professor of American History in the Ohio State University. [Ohio State University Studies, Contributions in History and Political Science, no. 6.] (Columbus: the University. 1921. Pp. 212.)

PARLIAMENTARY privilege bulks large in the history of the English Parliament, and at times it plays a leading rôle on the wider stage of English constitutional history. All historians of the constitution have something to say of the various privileges that have been exercised by the houses of Parliament, and the authors of treatises on parliamentary practice and procedure describe them in some detail. Little attention